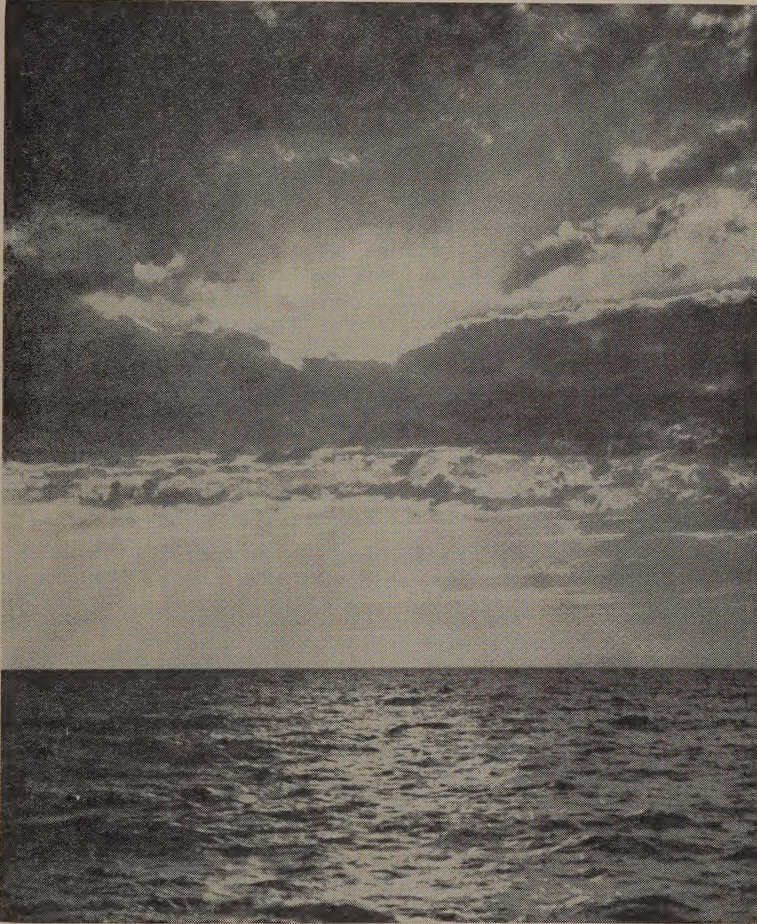


Pacific School of Religion
Berkeley, California



The AMERICAN FRIEND

APRIL 20, 1959



Eva Luoma Photo

GOD IS AS HIGH AS HEAVEN ITSELF

Bethink thee, God is as high as heaven itself, reaches beyond the uttermost star . . . He it was who spread out the northern skies over emptiness, poised earth on nothing; cloudbound he holds the rain, that else would spill on earth all at once, veiled and shut in with cloud his unseen throne. While day and night last, the waters keep the bounds he has decreed for them; the very pillars of heaven tremble awe-struck at his will. His the power, his the wisdom, that drew the seas together all in a moment . . . His the spirit that clothed the heavens . . . Here is but a small part of his doings, here is but the whisper of his voice; who dares to contemplate the thunder of his full magnificence?

Job 22:12 and 26:7-14
Knox Translation

AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reece
General Secretary

Forgiveness

The need for forgiveness is basic in human life. Even though a person is dedicated, uses good judgment, is motivated by love and seeks the leading of the divine Spirit, his human limitations, such as those in judgment, knowledge and the ability to grasp fully the mind of the Spirit, will cause him at times to err and thus to come into need of the forgiveness of God and of others.

The failure to recognize such limitations on our part will result in false piety and inner conflict. Pride frequently hinders in the recognition or the acknowledgment of our limitations, with the need for forgiveness sometimes resulting. We seem loath to acknowledge our weaknesses and faults. However, to recognize these and move from them into the acceptance and freedom gained through forgiveness is to gain in strength and fitness for Christian witness and life.

Forgiveness Requested

In the prayer which Jesus gave the disciples He instructed them, "When ye pray, say 'forgive us our debts as we forgive our debtors.'" In this model prayer it is clear that Jesus considered as basic and universal this need for forgiveness.

Forgiveness Exemplified

Through the example and teaching of Jesus we see forgiveness becoming operative in human life. His crucifixion was accomplished through false accusation, yet he prayed, "Father, forgive them for they know not what they do." Here is forgiveness in action. It is offered to those who have made no request, shown no desire, or evidenced no sense of guilt. This may be considered as forgiveness at its peak performance. It would seem that if ever circumstances justified the withholding of forgiveness, it was on this oc-

casion; yet it was prompted by love and offered fully and voluntarily.

Forgiveness Extended

When Jesus instructed his disciples to pray, "Forgive us—as we forgive," He revealed that it is a two-way experience. It also must be given if it is to be received.

He enlarged upon this statement by saying "For if you forgive men their trespasses, your heavenly Father will also forgive you: But if you do not forgive men their trespasses, neither will your Father forgive your trespasses."

This makes forgiveness of others imperative with us if we are to experience the forgiveness of God for ourselves. This will come from the springs of life within us as a natural product of Christian life and faith.

This explains somewhat the teaching of Jesus that we should forgive until "seventy times seven." Forgiveness can be carried within our hearts ready to be given as any persons are ready to receive.

COMING EVENTS

April 20-23 — Church Peace Mission Conference, Evanston, Illinois.

April 23-25 — Young Friends Washington Seminar, Youth Dep't.

April 25-26 — Friends Committee on National Legislation area meeting, Muncie, Indiana.

May 2-6 — National Conference, United Society of Friends Women, High Point, North Carolina.

May 2-6 — National Conference of Quaker Men, Springfield, Meeting, North Carolina.

May 17 — Southern Appalachian Friends meet at Crossville, Tenn.

June 12-15 — Seminar for Quaker Businessmen and Economists, Washington, D.C.

"A well known query in use among English Friends asks whether we are concerned to attend and serve the sessions of Monthly Meeting. Friends' Meeting for Business is an extension of the Meeting for Worship and is of no less importance to the health and vitality of any Meeting."

—Toronto Friends Newsletter

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Editorials...

A Friends Statement On Peace

Our peace testimony stems from the central faith of Friends. Through personal experience in worship and through the example and Spirit of Christ, we know that God is Love, and that He calls us to completely loving lives. The war spirit, whether in the home or injuring and killing between nations, is contrary to Divine Love and alien to the Spirit and teachings of Christ.

We have confidence that Divine Love, and not evil, overcomes evil. Our peace testimony is positive, not passive or negative. We take no part in war or preparation for war, but we strive to be co-workers with God in replacing war spirit, techniques and systems with the spirit, techniques and institutions of peace.

We believe that peace is possible, since all men have that of God within them and therefore can respond to the Love of God as it operates in their fellowmen. In our experience with Russians, considered by many Americans as enemies, we find the same Divine spark which will lead to peace.

Present reliance for peace and security on national armaments and military alliances, and hope for peace based on selfish national policies, are certain to fail. Peace and security can come only through a new spirit of brotherhood, reflected in the disarmament of all nations, down to internal policing levels, peacefully enforced; an adequate worldwide program to assure justice and opportunity for all peoples; and a United Nations supported and developed as an adequate instrument for world justice and law.

Approved by The Executive Council
of The Five Years Meeting of Friends,
March, 1959.

The World Is Hungry — What Have We to Give?

On our table are two objects, each of which may be called the bread of life. One is made of flour that feeds the body; the other is made of the words of God, for it feeds the soul. There is a crying need in the world for both, for without these two things man cannot live.

There is hunger in the world for the bread which man can make, because men's stomachs are empty. It is common knowledge that two-thirds of the world's people go to bed hungry

every night. Few Americans know hunger. On occasions of religious celebration or social protest some do fast. These, we know, can attest to the uncomfortable feeling of an empty stomach. It is a pain, I've been told, to which you never become accustomed. Those of us who are too well-fed and feel sorry for ourselves because we have too much flesh on our bones ought to feel sorry for those who can see their bones. This need in the world for bread made by man must be met.

But equally as important is the need for the God-given bread. The words that appear in the Bible, that tell us of God, His Son, and His Spirit are a guide to a better life and a better world.

Even more than two-thirds of the world's people go to bed every night without knowing Christ, and there is an emptiness in their souls because of it. Their hunger and their pain is more subtle than the lack of food. But it can be seen in the faces of the man on the street corner, or in the wild plunge of the knife in a pagan sacrifice.

There is need for this bread, these words from God, in a world that is tortured by the constant threat of war and annihilation.

Before us is an endless sea of people who, when they can find enough food to eat, still live in a world of emptiness. Something within cries "Feed my sheep," and because we know who it is that calls, we must turn and feed the world with the message the Master gave us. The world is hungry and we have bread to spare in both our graneries and our churches.

—Ronald Haldeman

Ronald Haldeman, a 1956 Earlham College graduate, is studying in Indianapolis at Butler University. He formerly served the Sheridan, Ind., Meeting, and now is minister for Rush Creek and Tangier Meetings, in Western Yearly Meeting.

"We are commissioned by the authority of Holy Scriptures to speak with conviction and power in all the areas of freedom, justice and truth, providing always that we ourselves shall be humble and teachable, never pretending to an infallibility God has never given to any church . . .

"What the world needs is not more military hardware, but more food, more schools and medical care, more love, more hope -- more of all that Christ came to bring us in the good news of the gospel."

Edwin T. Dahlberg

Intervisitation: A Key to Understanding

By Jotham Standa

From Woodbrooke, England, where he is now studying, Jotham Standa has written some impressions of the visit which he and Rhoda Standa made to the eastern part of the United States last fall. Rhoda Standa has returned to their home in Kenya Colony, where her husband is Clerk of East Africa Yearly Meeting.

Following our experiences at the United Nations as non-governmental observers, my wife Rhoda and I had an interview with George A. Scherer, the administrative secretary of the American Friends Board of Missions. We met at Quaker House in New York to discuss plans for deputation work among Friends in the United States. It was agreed that there would be an opportunity for us to spend some time at Pendle Hill. "Every Friend in this country is looking forward to seeing you. Anything you say will be appreciated. People really want to know more about East Africa Yearly Meeting through you. Do not be afraid!" said George Scherer. These words were very encouraging to us, though we were uncertain about the sort of things people would be interested in most.

Our travels commenced on November 15th with Baltimore. People whom we had met before in New York at seminars or elsewhere seemed to have the priority of having us in their home meetings. Most names on the itinerary looked familiar and our uncertainty was dispelled.

We travelled by train, automobile and airplane. Meetings had been organized to welcome us and the interest varied from place to place, but our presence as an African couple was everywhere most appreciated. It was a very moving occasion for which one could just be thankful.

The weather became colder as the severe winter approached. However, no meeting was cancelled; indeed, our audiences seemed to increase in size with the coldness of the weather. We spoke in the evenings mostly, and the daytime was used to the fullest advantage — visiting

Friends who were occupied in various trades and professions as owners and as employees. At every meeting there was time for questions. Nearly always asked was, "In what ways can the United States help East Africa Friends to work as an instrument in easing the political and racial tension in Kenya?"

Answering this puts one inevitably into a political situation. It is difficult to see how change . . . can come about peaceably and without impairing outside voluntary help. The real issue is often misunderstood because of the generalizations of politicians. As we spoke . . . we could feel the understanding and anxiety in the minds of people. Needless to say, American Friends are willing to help East Africa Yearly Meeting as much as possible to stand on its own feet. In order to achieve this goal at the earliest possible date, frequent intervisitation should be encouraged on both sides.

Considering this from another aspect, religious education plays a most important part in the Society. I spent time in visiting high schools and colleges. I was much impressed . . . with students who are training in theology to work in their home meetings. Most people who have trained in medicine and teaching have had some training in theology, and in some places in East Africa doctors have acted as pastors in addition to their routine duties. This is a chal-

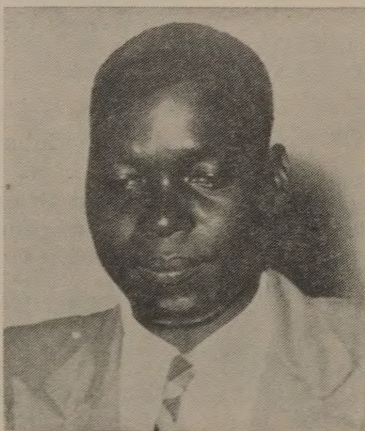
lenge to us. For even if East Africa were to open institutions on the college level, the problem of finding suitable teachers would unquestionably arise.

Regarding the question of the future of the mission work in East Africa: I myself think it right to confine this to East Africa Yearly Meeting. Some feeling prevailed in the U.S. that as soon as the Yearly Meeting trained its own workers, outside help would not be needed. I think this is a misapprehension. People with long-standing experience will be needed and I personally see no limit to it. Whoever elects to come to East Africa comes to work **with** Friends and this should be emphasized in all appointments. The time will come when an African Friend will be found working among Friends in the United States as an interchange.

At some meetings . . . one could notice a partially-revealed restlessness of mind which reflected the discrimination which is predominant in, for example, Little Rock. American Negroes seemed disappointed with respect to the work of Friends abroad: they themselves showed enthusiasm and a desire to help at all costs if the door opened for them. This kind of relation might help to strengthen the ties where the native is discriminated against for nothing but prejudice, and color is only used as a cover for distinction.

Women played an outstanding part in most meetings where we spoke and their sympathy really moved us. My wife having been asked to sing at one place, the group afterwards joined in and they sang together in harmony. The following discussion about the work of women in our meetings created a happy atmosphere which encouraged my wife to gain more confidence in her speech.

We saw that Sunday School material and equipment were available in nearly every meetinghouse, with ample accommodation for church activities. But not only are **our** churches in East Africa struggling to find suitable books for literature, but also



JOTHAM STANDA

Conference of the United Society of Friends Women

most of them have very poor seats, if any at all. Materials for children's Sunday Schools would be an asset to our work.

We saw a creamery, a big saw factory and some farm land run by Friends, and I think it is through such occupations that their ministry is carried out. A visit to Niagara Falls and Toronto with Levinus Painter reminded us of our Nzoia Falls which are just three miles south-east of our house.

Last, but by no means least, I mention a week's stay at Pendle Hill—a time of quiet study, fellowship and spiritual refreshment.

Personal interviews and discussions gave us an inspired time which we could not have had otherwise. It was a rich experience together, and we came away with a new vision of our service and purpose and an everlasting fellowship with the United States.

FIND UNKNOWN SAYINGS OF JESUS

Discovery of a "Gospel of Thomas" containing 114 sayings attributed to Jesus was described in a lecture recently by Dr. Oscar Cullmann, visiting professor at Union Theological Seminary. Found in 1946 in Egypt but still unpublished, the document is comparable in importance to the Dead Sea Scrolls and of even greater significance to students of the New Testament, he said. Dr. Cullmann added that a large number of the sayings are found word-for-word in the four Gospels of the New Testament, but that many others have no parallels anywhere in the Gospels.

The dark philosophy according to which the body and its material conditions are traps of the devil or divinely instituted obstacles instead of cultivatable instruments for larger expression of life's possibilities is incompatible with the philosophy of love.

Wherever strength gives itself beautifully and without thought of remuneration to human need, people worship.

He who loves money will not be satisfied with money, nor he who loves wealth with gain.

"YOU ARE CALLED" resounds with clarion diapason from North Carolina to Friends women wherever they are gathered for work and worship. The implications of this great phrase are the culmination of three years' study under the themes "I Have Called You Friends", "The Work Whereunto You Are Called", and "You Are Called". During this time of meeting together, the invigoration of local groups, the inspiration of each life, and the implementation of the stewardship of Time, Talent, and Treasure will be the daily concern of the conference, May 2nd-6th.

Centering around the High Point Meetinghouse, the activities will begin daily with prayer-at-nine. Bible Study will be led by Dr. Bernard Boyd of the University of North Carolina, as he presents a series of talks entitled "Ye Shall Be My Witnesses." The Sunday services will be varied to speak to the concerns of individuals, beginning with an early meeting on the basis of silence, to be followed by a Sunday School hour during which Glenn Reece will bring a message on "Friends in the World Church", and an eleven o'clock worship hour led by Cecil Haworth, pastor of High Point Friends Meeting. During the afternoon, devoted to Friends missions, there will be an introduction of missionaries present, followed by an address entitled "Publish Glad Tidings" by Beatrice Kimball, home from Africa. A Memorial Hour, preceded by sacred music, will be conducted by Helen Walker at vesper time.

Joining conferences on Sunday evening with the Quaker Men as guests, all will hear Leonard Kenworthy with a challenge to Friends in this modern age. On Monday evening, Margaret Applegarth, author of **Twelve Baskets Full**, will address the conference on the subject "In Search of an Amateur". The Tuesday evening session will highlight a day of appreciation for Friends' heritage stemming from this area, when Mabel Leigh Hunt will speak from her experience

as an author of children's books, on the influence of Quaker children in current literature.

The close of the decade, and an appraisal of the past in terms of plans for the future will occupy the conference as it settles into workshops on Organization and Outreach. These sessions will be opportunities for conference attenders to exchange "know-how" and to cement the bonds of Friendship, the chief contribution and most engaging aspect of any conference. The serious study of the integration of all Friends' efforts to make a living testimony of our concerns is pointed-up by the social revolution now occurring in woman-power in America. The implications inherent in volunteer work for the Kingdom of God are vital to any program which may grow out of the conference, when highlighted by this radical change in our society.

Some of these opportunities for service will be explored by panels. "Quaker Concerns in Action" will be led by Grace Yaukey; "The Gifts Within" by Bernice Mills; and "Testimonies for Truth" by Mildred White. The unique opportunity for first hand contact with the mission fields will be implemented by an innovation -- "Conversation Hours" -- a time when attending missionaries will be available for personal contact with the conference.

In a setting of a springtime abloom with dogwood and flowering bulbs, the beautiful and spacious High Point Meetinghouse is the portal of welcome from all North Carolina Friends who have joined in the greeting: **COME TO CAROLINE IN FIFTY-NINE!**

Despite all the crassness of life, despite all the hardness of life, despite all the harsh discords of life, life is saved by the singing of angels.

—Thurman

He who is not himself a unity is never really anything wholly and decisively.

—Kierkegaard

Christian Youth Leaders Go To Washington

Young leaders representing 22 different denominations joined forces recently as they invaded the capital city, Washington, D.C. Under the auspices of the United Christian Youth Movement, young Protestant and Orthodox leaders held a two-day round of conversations with government heads -- beginning with the Civil Service Commission and ending with President Eisenhower -- on international affairs. I was with this group as a Five Years Meeting young Friend.

The purpose of this visit was not to lobby or to influence government officials toward our stand on any issue; rather it was to show them that the Christian youth of today are vitally concerned about mankind; thus we were there to share and learn.

First was a visit with four executives of the Civil Rights Commission. The commission's three main areas of concern are discrimination in voting, education, and housing. Progress in these three fields is evident but very slow.

From the Civil Rights Commission the group moved rapidly on to "the Hill" for brief interviews with Senators Case, Kennedy, Saltonstall, and Javitz, and Representatives Judd, Fulton, and Stitt-Church. Senator Kennedy's brief talk concerned the unfair immigration laws. He pointed out that the countries with the largest populations have the smallest immigration quotas. He also mentioned work that was being done to reunite families separated by immigration.

The delegates heard at first hand about space needs and food surpluses from Rep. Fulton; about draft legislation from Sen. Case; about deterrents to war from Sen. Leverett Saltonstall; and a wide variety of subjects from Sen. Javitz and Mrs. Stitt-Church.

The tenor of Representative Judd's discussion concerned the problem of recognizing Red China. "The U. S. is not keeping Red China out of the UN," he said. "She's keeping herself out."

Last on the day's agenda was a meeting with a member of the

President's cabinet, the Honorable Arthur J. Fleming, Secretary of the Department of Health, Education, and Welfare. Speaking of the National Defense Education Act, he labeled it "inadequate but a significant step."

Next the group met with the **New York Times** bureau chief, James Reston. He expressed the belief that many of the world's difficulties stem from the attempt to pass power "from men born in the 19th century to those born in the twentieth." Some of the aged members of committees are unwilling to recognize the fact that a younger man could fill the position more capably. Concerning the Berlin crisis, his calm statement was one of the most encouraging ones given by anyone in Washington. "We're not going to have a war. The next war won't be for fifty years, and it will be between China and Russia over Manchuria."

A visit with President Dwight D. Eisenhower was the outstand-

ing event. In a brief meeting the group laid before the President a strong call to prayer and action for equality, co-operation, and community among nations. In response Mr. Eisenhower voiced his belief that every nation should subscribe to the primacy of religious values. He stated that it doesn't take much thinking to be an atheist, but it does take some intelligence to have a religion. Before leaving, the group presented Pres. Eisenhower with a document pointing up the theological and moral bases for Christian action in international affairs. It sought extension of human rights and elimination of the causes of war, discrimination, exploitation, gross inequities in living standards, and unequal opportunities for health, work, and education. This document was also sent to Secretary of State John Foster Dulles.

Last was a meeting with Edwin M. J. Kretzmann, deputy assistant secretary for public affairs, and Harry Seamans, public liaison officer. Mr. Kretzmann said that the principal problem with the USSR is not military, but economic and spiritual. A basic tenet of U.S. policy af-



Religious News Service

Youth leaders from 22 Protestant and Eastern Orthodox denominations called on President Eisenhower in March and told him of their concern for international peace. They also met with other government officials in a busy three-day seminar sponsored by the United Christian Youth Movement and the National Council of Churches. Standing near the center of the back row is Margaret Haworth, sophomore of Guilford College, member of Springfield Meeting near High Point, N.C., and writer of this article.

fecting other peoples is "humanitarian freedom of choice," he noted, and called "fulfilled commitments" the U. S. "pattern for peace."

The group was in the Senate Gallery when the draft extension bill was passed. We also made a brief visit to the impromptu reception celebrating the acceptance of Hawaii as the 50th state and congratulating Governor William F. Quinn of Hawaii.

—Margaret Haworth

Margaret Haworth has served as editor of "The Guilfordian," and is on the Publishing Staff of "The Young Friend" and is an active member of the Young Friends of North America.

A New Church For Fairfield, Iowa

Early last fall the Evangelistic and Church Extension Committee of Iowa Yearly Meeting began careful consideration of the possibility of establishing a new Friends Meeting in Fairfield, Iowa. Numerous visits have been made to contact interested Friends.

In February the Permanent Board gave unanimous approval to the total program and instructed the Yearly Meeting Trustees to exercise the option which Friends had taken on property in Fairfield. This consisted of two lots, one with a new home being built on it—both available for \$18,500.

A \$6,000 loan was made from funds of the Yearly Meeting, and added to the \$8,500 from the Special Church Extension Fund which the Permanent Board had approved. This leaves a balance of \$4,000 which must be raised by April 15th.

Iowa Friends are to be commended for their forethought and faith in the rightness of this step. It is to be hoped that their Yearly Meeting will rally to this immediate need. Gifts may go to either P. M. Rich or Duane Moon, both of Oskaloosa, Iowa.

These Friends are happy to announce that pastoral leadership has been secured for Fairfield. On September 1st Lewis Savage and his family will move to Fairfield. Friends will meet for worship in the pastor's home until the church is built.

It's Off to North Carolina For Quaker Men

The Local Arrangements Committee is busy preparing for the comfort and convenience of all Quaker Men, from California to Maine and from Chicago to Miami, when they will be coming to the third National Conference May 2-6 at the Springfield Meeting at High Point, North Carolina.

"Building Friends Meetings" is the theme of the conference, which will consider "Issues Facing the Local Meeting," "Helping the Local Meeting Plan Its Work," "The Business Man and His Meeting," "Current Issues Facing Friends Around the World," and "The Quaker Men's Project in Africa."

Leaders include, according to David Henley, Program Committee chairman, Leonard Kenworthy of Brooklyn College; Bernard White, national president of Quaker Men; George Scherer, administrative secretary of the Mission Board; Glenn Reece, general secretary of the Five years Meeting; Russell Rees, general secretary of the Board on Christian Education; Landrum Bolling, Earlham College president; Samuel Levering and Marcus Kendall.

While the Quaker Men are having their sessions, the United Society of Friends Women will

be meeting simultaneously three miles away, at the High Point Meetinghouse. Many activities and points of local interest will be enjoyed by both groups. On Saturday they will attend the 200th Anniversary pageant, "The Silver Thread," which has been written by Beatrice Folger. New Friends' meetinghouses, sites of historic Quaker happenings and the campus of Guilford College will be visited. In addition the men will tour one of the furniture plants and one of the hosiery mills, typical of these businesses in this area.

Friends preferring public hotels will pay their own expenses; but Friends are generously making ready their homes, where lodging and breakfasts are without charge. Costs: Registration, \$5.00; Meals, \$12.00.

Your clerk, pastor, Yearly Meeting secretary and Quaker Men officers have detailed information. David O. Stanfield, 601 Springfield Road, High Point, North Carolina, is registrar.

What a strong hold responsibility has on us! Respectability is a cloak for the hypocrite.

Faith is not belief in spite of evidence, but life in scorn of consequences.



Left to right from left foreground around table: Gene Key (back to camera) president of North Carolina Quaker Men; Hershel Hill, information chairman; Seth Hinshaw, Program Committee member; Isaac Harris, Hospitality chairman; Byron Haworth, Local Arrangements Committee chairman; David Stanfield, Conference registrar, and Charles Mendenhall, Tours chairman.

Cuba: Beautiful and Violent

- By DAVID WHITE

"The most beautiful island eyes have seen," Christopher Columbus is said to have exclaimed on discovering Cuba. Its beauty and hospitality and its proximity to the United States have made Cuba a favorite attraction for American tourists. Recent political events have kept attention centered on this, one of the youngest republics of Latin America. Nevertheless, and despite the fact that its history has meshed with our own on several occasions (in the Spanish-American War and the Platt Amendment, to cite two examples), most Americans know little about Cuba and understand less. To them Cuba is the home of the mambo, Desi Arnaz, sugar cane, San Juan Hill and revolutionists, a land filled with quaint Roman Catholic churches following a centuries-old religious tradition. They are almost totally ignorant of the aspect of Cuban life that interests those of us who are trying to carry on the church's work here—the moral and spiritual background of the island.

It comes as quite a surprise to Americans when they discover that a majority of the island's churches and chapels are not Roman Catholic but Protestant, that more Cubans are Protestant ministers than are Roman priests, and that on an average Sunday church attendance is about the same at Protestant as at Catholic services. Equally startling and a good deal more sobering is the fact that only 15 to 20 per cent of the island's population are active, church-attending Christians, whether Roman or Protestant. The spiritual and moral poverty of the other 80 per cent goes far to explain the recurrent strife in the island. It certainly points to the urgent need for mission work by the Christian church within its own household.

Cuba's present moral and religious situation can be understood only by looking back to

the time, over 400 years ago, when Columbus found the island on his first voyage of discovery in 1492. It soon became one of the most prized possessions of Spain's New World empire. The Spaniards brought with them their Roman Catholic faith, including some of its most fanatical manifestations. This Roman heritage is still a major element in the religious picture in Cuba.

The conquistadors soon enslaved Cuba's native population, as they enslaved the Indians of Spanish America. But while they succeeded in turning the highly civilized peoples of Mexico, Columbia and Peru into forced laborers, their policy proved disastrous among the primitive tribes of Cuba. Accustomed to living off the bounties of a tropical paradise, Cuba's Indians could not stand up under the hard physical labor imposed on them. Many rose in rebellion and were killed in savage massacres, others committed suicide, still others died of the white man's diseases. The native people were eradicated so rapidly and completely that today there are almost no descendants of theirs in Cuba, nor are there even many of the mestizos who are so numerous in other Ibero-American countries.

After the disappearance of the Indians the conquistadors imported large numbers of African slaves to the island. These brought along their ancient animistic religion with its primitive rites and superstitions. In the British colonies which became the United States, the Negro slaves were converted to Protestant Christianity and their lives were deeply transformed. In Cuba, Roman Catholic Christianity never accomplished more than applying the thinnest veneer of saint worship over an essentially unchanged animism. Today, only two blocks from the Evangelical Theological Seminary where these words are being written, the drums of darkest Africa can be heard beating out their immemorial rhythms. Animal and plant sacrifices are still being offered and the names of the old African deities are still in common use. It is probably no exaggeration to say that the most widespread and pervasive spiritual influence in Cuba today is this African animism, which has spread far beyond the Negro population.

Besides Roman Catholicism and African animism two other prominent influences have done much to shape Cuba's religious life. Both had their beginnings in the island's struggle for independence. Most of the countries that were once part of Spain's great American empire gained their freedom around the 1820s. Cuba, however, was the "pearl of the Antilles," and Spain was



determined to keep it. Thus there were no serious efforts at independence until the 1870s, which saw the very bloody and unsuccessful "Ten Years' War." In 1895 the definitive effort began and was well advanced when U.S. intervention brought it to completion. With the end of American occupation in 1902 Cuba at last became an independent republic.

The struggle for freedom has left an abiding mark on the religious as on every other aspect of Cuban life. One major result was a strong anticlericalism which often issued in secularism. The Roman Catholic Church supported the Spanish crown in its attempt to maintain control of the island. Priests used the confessional to obtain military secrets, which were passed on to the Spanish troops. When Antonio Maceo, the gigantic mulatto who was one of the greatest of Cuba's generals, was killed, cathedral bells up and down the island were rung in celebration. Incidents like these created an intense hatred of the church and its clergy. When independence came many of the Spanish priests had to flee the island. From the very beginning Cuba's government has kept the church separate from the state, and a militant secularism has characterized most Cuban administrators.

Protestantism Comes

The second religious influence arising from the wars for independence was of a more positive kind. Then as now many Cubans sought refuge in the United States, and large Cuban colonies grew up in Key West, Tampa and New York City. So for the first time Cubans came into contact with Protestantism. Many were deeply impressed. Jose Marti, the most honored of the island's patriots, lived for several years in New York City, where he worked as a reporter on one of the daily newspapers. He often attended Protestant worship services and heard some of the great preachers of the day. His feeling about Protestantism can be judged from his statements that "the portrait of Martin Luther should be hung on the walls of every home as one of the great liberators of mankind," and "the Protestant church is the

guardian of the seed of liberty in the world today."

Marti never became a church member, but many of his fellow exiles were converted to one or another form of Protestantism. The happy result was that Protestant Christianity was introduced into Cuba not by foreigners but its own people on their return home. Thus Protestantism had active and capable native leadership there from the very beginning. When the American mission boards began work in Cuba after the Spanish-American War they were supporting and responding to a Cuban initiative.

Outstanding among these early Protestants was Enrique B. Someillan, secretary of the Cuban revolutionary party in the United States and one of Marti's main collaborators, who became one of the island's first Presbyterian ministers. Then there was the first president of the republic, Tomas Estrada Palma. He was a Quaker, but since there was no Quaker meetinghouse in the capital, Havana, the presidential coach carried him and his family to Havana's Presbyterian church every Sunday.

An Urgent Mission Field

The newly independent country was ripe for Protestantism. Its religious picture at that time was a sorry hodgepodge. On the one hand, there was a strong anticlericalism plus a ministerial vacuum caused by the departure of many priests; on the other, a syncretistic amalgam of Roman Catholicism and African animism which claimed much of the population, even the upper classes. Moving into this spiritual breakdown was a dynamic new form of the Christian faith.

In the years since, Protestantism has grown amazingly in Cuba. Where five and a half decades ago there were a few hundred church members, today there are more than 300,000. In 1956 *Carteles*, one of Cuba's popular magazines, cited Catholic Action's estimates of religious affiliation: that six per cent of the island's population was Protestant (in Matanzas province, around 14 per cent) and that the active Roman Catholic population was less than eight per cent. Thus four out of every five Cubans have no real allegiance

to any branch of the Christian church. The figures speak eloquently. Despite the advance of Protestantism, Cuba remains an urgent mission field.

Cuba's people are among the earth's happiest and most hospitable, but beneath their laughter today there is sadness and tragedy.

To anyone who will look beyond the surface the causes will be seen to be much deeper than political or economic ideology. Cuba's need is of the soul, of a spiritual and moral unifying of the aspirations of a gracious and friendly people. It is my conviction that Protestantism, with its evangelical renewal of the individual's life and its ecclesiastical structure of responsible self-government, speaks profoundly to the need of this beautiful but violent land.

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David White is vice-rector of the Evangelical Theological Seminary at Matanzas, Cuba. This union seminary with its student body of sixty young Latin Americans is representative of evangelical Christianity throughout the Caribbean world. Two Friends now serving as pastors in Cuba Yearly Meeting are recent graduates of the Seminary: Elohim Ajo at Puerto Padre and Nancy Torres at Havana.

Church World Service made, in early April, appeal for immediate aid to destitute refugees from Tibet streaming into India and neighboring states, as word of the Communist action against Tibet reached the world. Actually Church World Service has given aid to Tibetan refugees since last December, with distribution taking place in Darjeeling and in northern India through a committee whose chairman is a brother of Tibet's ruler, the Dalai Lama, now safe in India.

"Radiation and the Race," by Alice Franklin Bryant.

This small pamphlet further increases, in no gentle way, our awareness of the intensified danger to all life, which each new nuclear test brings. "Surely the time has come when we must loudly and insistently demand a permanent ban on nuclear weapons testing **now** . . . as a first step toward disarmament."

6 copies for 25c; 25 copies for \$1. American Friends Service Committee, 20 S. 12th Street, Philadelphia, Pa.

Literature in Review

The Quaker-Christian Home, by Mary Edith and Seth Hinshaw, North Carolina Yearly Meeting, Guilford, North Carolina, 20c.

A most welcome publication, the purpose of this booklet is "to emphasize the distinctive features of the Quaker home . . . Our future as a religious body is determined by what happens . . . in our homes."

Together the general secretary of N. C. Yearly Meeting and his wife have written a succinct, most usable study concerning the religious atmosphere, recreation, simplicity and truthfulness, ideals of self-discipline and Christian stewardship, Friends testimonies and principles, Bible knowledge and worship, all of which go to make the ideal Quaker home. A wealth of reading material is specified to help young parents and young people particularly.

"The Contribution of the Quaker Faith to the Healing of a Divided World" has been published by the Friends World Committee (Wilmington College, Wilmington, Ohio, and 20 S. 12th Street, Philadelphia). Included are three papers presented at the seventh meeting of the Friends World Committee for Consultation, held at Bad Pyrmont, Germany, last September. The fourth paper, by Margarethe Lachmund, is a writing on "The Attitude of Christians in Tensions between East and West," originally given in Vienna in 1957. The other writers are Colin W. Bell whose address gives the booklet its name; David H. Scull on "The Healing of a World Divided by Racial Differences"; and Horst Brueckner on "Reaching Across the Gulf between the Communist and Non-Communist Worlds." Designed for thoughtful study and discussion; available from the F.W.C. for 50c each.

"A List of All the Friends Meetings that Exist or Ever Have Existed in Indiana" by Willard C. Heiss, 4020 E. 34th St., Indianapolis 18, Indiana. \$3.00.

This book is the result of many year's collection of information regarding local Friends meetings in Indiana. The mimeographed compilation outlines the development, dates, type of meeting (whether Preparative, Worship or Indulged Meeting under the care of a Monthly Meeting), those being in Central, Indiana and Western Yearly Meetings, with indications of their being Hicksite, Conservative or Orthodox. Here are also delineated the Congregational Friends, Christian Friends, Anti-Slavery and Five Years Meeting Friends. Changes of name, location and affiliation are all noted. It's an excellent reference for the Quaker historian, and would be a real addition to any Meeting library.

PORTRAIT?

I studied the portrait up and down
and wondered whether
Picasso painted the man before God
put him together.

—Alice Josephine Wyatt

INTERLUDE

In spite of cold-gray skies, the bushes bloom,
And yellow stars are peering from the grass.
The trees are curved to arches fringed in green,
Through which the Queen of Spring is soon to pass.

The stage is set, but Spring does not appear . . .
Behind the scenes she stands with wand and crown;
Waiting for the gold needle of the sun
To mend the hem of her frost-bitten gown!

—Rosa Zagnoni Marinoni

REMEMBERING RABBI BEN EZRA

Now that the hurricanes of youth are past,
I float along slow rivers of the "last
For which the first was made" and do not long
For lost chords of my youth's bewildering song.
My eyes are fixed on near Eternity
In faith that these calm rivers meet its sea.

—Alice Josephine Wyatt

IN A CONFEDERATE CEMETERY

Above the ancient graves,
The changing seasons pass:
A blue bird and a gray dove
Commingle on the grass.

—Rosa Zagnoni Marinoni

Friendly Life - - - Far and Near

LEWIS STRATTON, member of Ohio Yearly Meeting, and his wife, Wanda Stratton, member of West Richmond, Indiana, Meeting, have fulfilled his time of service with the American Friends Service Committee in India, and left Cochin on Feb. 20th for home. On Feb. 21st Marjorie and David Frazer, sister and brother of Wanda Stratton, left Richmond, with their destination Italy, where they joined the Strattons and their baby Lynn Ellen on March 6. Together they visited in Vienna, Switzerland, the Black Forest, Paris, England and Holland. Now they are due to arrive in New York on May 4th, where Leslie and Dorothy Frazer expect to be waiting for them.

* * *

FROM LITTLE ROCK, Ark., their home, Robert and Edith Wixom, both Earlham College graduates, wrote recently to 57th Street Meeting Friends . . . "Bob works full time for the Biochemistry Department of the University of Arkansas Medical Center. His recent work has been with radioisotopes in amino acid metabolism on a National Science Foundation research grant . . . On July 10th Bob appeared as a witness for the F.C.N.L. at a hearing of a House Judiciary Subcommittee on a bill to provide 'technical assistance' to school districts that desegregate.

"Bob's testimony led to a series of seven critical editorials in a weekly segregationist newspaper . . . In addition to criticizing the statement and questioning Bob's right as a state employee to make it, the editor described Bob's earlier history as a Quaker non-registrant conscientious objector for the 1948 Selective Service Law. The editor forwarded a request to the Arkansas Attorney General for a ruling on his eligibility to be employed by the State. Consequently the fate of Bob's job has been sitting on the segregationist Attorney General's desk since last October."

* * *

ROY McCORKEL has returned to the staff of the American Friends Service Committee as a secretary for finance and interpretation. Previous to 1949 he worked in the Foreign Service Section of the

A.F.S.C. From 1949 to 1956 he worked with CARE. Recently he has been director of the Commission on Religious Organizations of the National Conference of Christians and Jews. He is a member of the Swarthmore Meeting, and has lectured and traveled widely both in the U.S. and abroad.

* * *

NEAR MADRID, IA. during the Easter week-end some 140 Friends gathered for the second annual Mid-Year Meeting of Iowa Yearly Meeting (Conservative). Attending also were Missouri Valley Conference Friends. The opening meeting discussed Friends worship and ministry, with an expressed concern for strengthening the ministry of the local meetings. Marshall Sutton, Friends World Committee Mid-West Secretary, and William Preis, both from Ohio, reported on the F.W.C. conference at Bad Pyrmont, Germany, last fall. Both during the meeting sessions and in times of relaxation, the continuing goodness of God was revealed anew. Friends were sensitive to their need for spiritual renewal. —H. C. Standing

* * *

ARTHELIA BROOKS wants to write the story of the life of her husband, Arle Brooks. Arle Brooks worked for the American Friends Service Committee, was one of the first men to be imprisoned for refusing to register for the draft, and lived for many years before his death with his wife and children at the Celo Community in North Carolina.

If any readers have memories of him, Arthelia Brooks will greatly appreciate it if you will mail an account of them to her at Route 5, Burnsville, North Carolina.

* * *

THE FIVE YEARS MEETING High School Seminar that went to Washington, D.C. in March was under the leadership of Al Wilson, minister of the Paoli, Ind., Meeting and his wife Pauline Wilson, and John Newman, member of First Friends in Richmond, Ind. Fifteen senior high school young people attended, the topic being "Integration: America's Moral Dilemma." Persons who met with these young Friends to give guidance were Ralph Rose,

business man of Falls Church, Va., Edward Snyder of the Friends Committee on National Legislation; Francis Polhaus, Counsel for the N.A.A.C.P. in Washington; George B. Nesbitt of the Union Renewal Administration; Ted Brown, Brotherhood of Sleeping Car Porters, AFL-CIO; and Sterling Tucker of the Urban League.

Included were visits with congressmen and senatorial assistants, attendance at House and Senate hearings, and visits to foreign embassies. Thoughtful discussion followed showing of the film "High Wall."

* * *

RALPH AND MAUDE POWELL will become Resident Secretaries of the Friends Center in Honolulu, Hawaii, this September. Formerly members of the Columbus, Ohio, Meeting — Ralph Powell was professor of Engineering Mechanics at Ohio State for thirty years — their home was open to numerous foreign students and they directed the Columbus Center. The Powells have spent ten years as teachers in the College of Yale-in-China, and have studied and visited extensively in Europe and the Orient and at Friends Centers abroad. They now live at Sherman Oaks, Calif., and attend the San Fernando, California, Meeting.

* * *

FOUR YOUNG AMERICANS and two Mexicans have begun drilling wells and teaching health education in villages of rural Mexico, under the sponsorship of the American Friends Service Committee. The American men are Richard Downham of Media, Pa., Knowles Dougherty of Austin, Minn., Von Peacock of Winchester, Ind., and Karl Fogg of La Verne, Calif., all conscientious objectors doing two years of community service as an alternative to military duty.

The well-digging project is aimed at Mexico's high mortality rate caused by intestinal diseases. An uncontaminated water supply is essential in solving this problem in Mexico. All drilling, under the supervision of a Mexican engineer, will be accompanied by education in the village to help local people use and maintain the wells properly.

Friendly Fellowship

Muncie, Ind. — On April 25 and 26 the **Friends Committee on National Legislation** will hold an Executive Council and Area Meeting at Muncie Friends Church. On Saturday afternoon at 2:00 there will be a panel discussion on "What About Federal Aid to Education and other State and Local Needs?" with E. Raymond Wilson of the F.C.N.L. and Pres. Emeritus Thomas E. Jones of Earlham College as speakers. That evening at 7:30 Samuel Levering will address a public meeting on "Is Our Hope for Peace and Disarmament Visionary?"

On Sunday morning E. Raymond Wilson will speak to the Adult Sunday School classes on "Highlights of My Year in the Far East." He will also bring the message at the morning meeting for worship.

* * *

Fairview, Ohio—Fairview women held a clothing collection in early April. Clothing of all kinds was solicited; sewing supplies, yarn, bedding and towels. Items usable by the American Friends Service Committee were sent them and the other items were given to Goodwill Industries in Cincinnati. Doris Swisshelm and Dorothy Swisshelm told of their experiences at the A.F.S.C. seminar in Washington recently. The Junior High School group used for their devotionals the observation of a Jewish Seder -- the home celebration of the Passover.

* * *

Baltimore, Md. — "Our Country, Our Faith and Our Youth" was the topic of a meeting for Homewood Friends on April 14th. Speaker was Milton Hadley, Secretary of the Board on Peace and Social Concerns of the Five Years Meeting. The film "Alternatives" was shown.

* * *

Amboy, Ind.—Amboy Friends have recently refurbished the interior of their meeting room with wall-to-wall carpeting and new pews, at a total cost of nearly \$7,000.

Pre-Easter services were held with Milton Hadley, secretary of the Board on Peace and Social Concerns of the Five Years Meeting, as guest minister.

* * *

Hagerstown, Ind. — A Friends Teacher Training School was conducted on five Wednesday evenings

in February and March at West River Friends Meeting, with Friends from Nettle Creek Meeting also participating. Leadership was given each night by Olaf Hanson, Children's Secretary of the Five Years Meeting. She conducted sessions on "Proper Administration of the Sunday School," "What Are Good Teaching Materials?," and "Ways of Teaching," and "How Worship Takes Place."

On one evening Wayne Carter, Youth Secretary of the Five Years Meeting Board on Christian Education, conducted a session on "Teaching Young People." At the concluding session Olaf Hanson was joined by Russell Rees, Executive Secretary of the Board on Christian Education of the Five Years Meeting, who spoke on "Teaching Adults."

* * *

Minneapolis, Minn. — The Christian Education Committee of the Minneapolis Meeting is working toward another series of Group Study Classes for Adults. Sessions are planned around these concerns: "Rearing Children in a Secular World," "The Social Gospel: the Minor Prophets," and "Our Part in the Worldwide Christian Movement."

* * *

Hartford, Conn. — Friends of the Hartford Meeting were encouraged late in March to make their presence felt at the Connecticut State Capitol building at the second hearing on the bill to abolish capital punishment in that state.

* * *

Ridgewood, N. J. — This meeting recently received a report from John Mott telling of the American Friends Service Committee's session considering the Southern Negro Student project. The Monthly Meeting approves offering hospitality for the project and sponsoring it locally . . . This meeting is being asked to consider whether Friends can find or provide suitable employment which would provide assistance to former mental patients. Victor Goertzel of Fountain House reported that flexible, transitional employment on a highly individualized basis could provide a valuable contribution to their return to normal life.

* * *

Springfield, N. C. — When Deep River Quarterly Meeting gathered at Oak Hill Meetinghouse in April, Friends' attention centered on Cuban Quakers both in Cuba and Miami. Hiram Hilty, formerly Mission Board representative and recently a visitor

to Cuba, told of the spirit among Friends during the recent revolution. Seth Hinshaw, Yearly Meeting Secretary, reported on his visit among Cuban Friends in Miami, where some 25 families are eager to establish a new Friends Meeting and join North Carolina Yearly Meeting. Janet Hill reported on Mission Board sessions held in Richmond, Indiana.

* * *

Marion, Indiana — South Marion Friends recently had three missionaries visit and speak with them. Along with other meetings in Marion, Wabash and Fairmount Quarterly Meetings, they heard Mabel Hawthorne and Helen Ridgeway, who went to Africa in 1948, and Mabel Dorrell, who goes next August.

* * *

Arcadia, Calif. — Doors and windows for the educational building are being installed at Arcadia Friends Church. In the building are two large assembly areas and eight spacious classrooms, with a total capacity of 400. Friends have expressed their gratitude to the many who have made this building possible.

* * *

Montclair, N. J. — Among recent visitors at Montclair Friends Meeting for worship and at their high school class have been young people from Temple Israel, South Orange, N. J.; St. Agnes Episcopal Church, Little Falls; and St. John's School for Girls, Mountain Lakes. Montclair young Friends repaid one visit by going to Temple Israel and enjoying an interdenominational conference in which young people shared their differing religious views.

* * *

Ridgefarm, Illinois — Ridgefarm Friends Meeting recently concluded a two-months evangelistic program, culminating with a public recognition service for twenty-four new members on Easter Day. The minister, James R. Furbay, has given a series of messages on "You and the Christian Life."

A Preparation for Membership class, conducted by the pastor for the Youth Fellowship, meeting each Wednesday after school, studied the booklet "What It Means to Be a Friend." Organized home visitation followed a community religious survey, with many Friends participating in the calling. In preparation for this visitation there were training conferences conducted by James Furbay, using the materials, "They Went Forth Two by Two."

Excellent musical groups contribute much to the life of this meeting. These are the cherub choir, junior choir and youth choir, which rehearse regularly, all under the direction of Juanita Beidermann; and here is the adult choir, directed by Dorothy Majors.

A Sunday evening study group is underway this spring. Using Elton Trueblood's book "Declaration of Freedom," several meeting members will serve as leaders.

BIRTHS

Edwards—To Allison and Janice Shane Edwards on March 2, Portland, Maine, a daughter, Marcia Elizabeth.

Hadley — To Josephine Karnes Hadley and the late Jesse Hadley, in Hillsboro, Ohio, March 15, a daughter, Elizabeth J.

Taylor—To Lewis and Mary Frances Taylor, March 14, Russiaville, Ind., a daughter, Karen Lynn.

MARRIAGES

Stouffer - Lamb — Olive Lamb, member of the Amboy, Ind. Meeting, and Carl Stouffer, member of the Vabash, Ind., Meeting, in the Friends Church, Amboy, Walter McAdams, officiating.

Deaths....

Mary A. Jay Ballard

Mary A. Jay Ballard, charter member of West Richmond Friends Meeting, on March 26, at the home of her grandson in Richmond, Indiana, age 88. The daughter of Eli and Mahala Jay, she was born Jan.

1871, in Richmond, where her mother taught and was principal of the old preparatory school at Earlham College, and her father was professor of mathematics and astronomy. She attended the Richmond schools, then Earlham for three years, graduating from the University of Michigan in 1891. In 1895 she was married to Edgar H. Ballard of Plainfield, Ind., and to them were born two daughters. Edgar Ballard died in 1901.

She was a faithful and most devoted friend, her consuming interests being her teaching, the work of her local Friends meeting, and the missionary concerns of Friends.

Mary Ballard taught at Central Academy in Plainfield, Indiana, in 1894-5 and in Southland College near Helena, Arkansas from 1896-7. From 1902 to 1906 she taught at Richmond Business College. She served at

Earlham College from 1906 until 1920 as teacher, registrar and secretary to President Robert Kelley. For the next seventeen years she taught at Colorado Springs, Colo., and continued teaching in Whittier as a private tutor from 1937 until 1945. She served long and ably on the American Friends Board of Missions.

Alert and thoughtful, she always maintained a lively interest in Friends.

She returned to Richmond in 1952, making her home with James and Eleanor Thorpe until last year. Surviving are two daughters, Juanita Beede of Whittier, Calif., and Eleanor Thorp of Richmond, now with her husband in Nairobi, East Africa; two grandsons, Jay Beede of Richmond and Donald Beede, LaHabra, Calif.; and seven great-grandchildren.

Memorial services were held at West Richmond Friends Meeting, with burial in the Earlham Cemetery, Furnas Trueblood, assisting.

Moore-Willard E. Moore, a birth-right friend and member of West Richmond Meeting, on December 29, 1958, in Richmond, Indiana, age 74. The son of Joseph and Mary Thorne Moore, he was born August 8, 1884, in Richmond. His father was the second president of Earlham College and on its faculty for many years. Willard Moore attended Earlham College and specialized in meteorology at Ohio State University. He worked at the U.S. Weather Stations at Pensacola and San Key, Florida, remaining there until his health failed him. He worked for the Joseph H. Hill Company as temperature control man from 1943 until his retirement in 1957.

Memorial services were conducted by R. Furnas Trueblood and Errol T. Elliott of Indianapolis.

Surviving are his wife, Pauline M. Moore, and a sister, Lucille M. Grave, both of Richmond, Indiana.

Pond—Lillie Pond, a member of the Amboy Friends Meeting, in Amboy, Indiana, on March 19, age 87. Walter McAdams was in charge of the services.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 120 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone AT-lantic 435-11.

Berkeley, California—Friends Memorial Church, Fulton St. at Channing Way: Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2180 Channing Way, phone Res. As. 3-6170; Office Th 3-7581 (Th—Thorwall; As—Ashberry.)

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship,

11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Glen and Mildred Rinard, Pastors. Phone Parkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer Vail, 620 E. 9th St., Minister

Los Angeles, California—Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Stuart Innerst, Pastor. Phone Sy-63372.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C. E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 48-467.

Yorba Linda—4842 Main St.: S. S., 9:30; Worship, 11:00 a.m. and 7:00 p.m.; Prayer Meetings Wed., 7:00 p.m. Pastor, Paul Shugart. Phone LAkeview 8-7047.

CANADA

Montreal, Quebec—Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1855 Dorchester Street West.

Toronto, Ontario—60 Lowther Ave. (North from cor. Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado—First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado—Friends Meeting (Five Years Meeting): Meeting for Worship and Study, 10 a.m. Sunday. Katherine Honold, Clerk, 4720 West 85th Ave.; Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach—Meeting 3 p.m., 1st and 3rd Sundays. 145 First Ave. Inf. Sara Belle George, C.L. 2-2333.

Gainesville, Florida—116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida—Meeting for Worship and First-day school at 10 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E., Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.; Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

The American Friend Local Meeting Directory is open to all Friends Meetings. The cost is low, just 10c per line per issue. Meetings wishing to be included in the Directory may send desired copy to The American Friend, 101 Quaker Hill Drive, Richmond, Ind.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting 7 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois—Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. Woodland 8-2040.

INDIANA

Anderson, Indiana—First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building, Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive. Phone 9688.

Carthage—Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m. Robert A. Shockney, Minister.

Carmel—Friends Church, Corner of Third St. and Rangeline Road: Meetings for Worship, 8:30 and 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 7:30 p.m.; Midweek Meetings, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone Victor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-2621; after 6:00 p.m. G. R. 6-7776. All Friends welcome.

Fort Wayne, Indiana—Unprogrammed meeting for worship. First days, 9:30 a.m. Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call ME. 2-7724.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Sunday School, 9:30; Meeting for Worship, 10:45. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, Ph. 3-3810.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooreville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: Atlas 2-5674 (home), Atlas 8-5680 (church).

New Salem, Greentown—R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis. Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Ruth Milhous, Clerk, 507 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, E. Main and 15th Streets: Church School, 9:15; Morning Worship, 10:30. David Castle, Minister.

Richmond—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland—Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl P. Frig-nitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

West Branch—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. and 7:00 p.m.; Junior Hi-C.E., 5:00 p.m.; High School College Fellowship, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.
Sandy Spring—Friends Meeting, 13 miles north of Washington D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence Mass.—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel: Saugus 8-2023W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station, Meeting for worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: S. S., 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Phone TE 4-9138 evenings.

Kalamazoo—Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1764.

Traverse City, Michigan—Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call HA 1-8328.

NEW JERSEY

Montclair—289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gasport—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

NEW YORK CITY—Meetings for Worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, Monthly Meetings, suppers, etc.

Manhattan: at 221 East 15th St.; and at Riverside Drive & 122nd St., 3:30 p.m.

Brooklyn: at 110 Schermerhorn Ave.; and at corner Lafayette & Washington Avenue.

Flushing: at 187-16 Northern Blvd.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 183 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

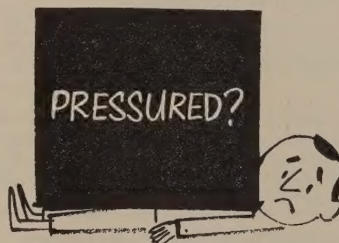
NORTH CAROLINA

Farmer—Science Hill Friends Meeting: Bible School, 10 a.m.; Meeting for Worship, 11 a.m.; Midweek Meeting, Wednesday, 7:30 p.m. Joseph E. Moorfield, Minister.

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guliford College, Greensboro, N.C.—New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00; Daryl Kent, Clerk; D. Aldean Pitts, Minister.



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High Point—Springfield Friends Meeting, 55 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 8-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Midweek Meeting, 7:30, Wednesday evening. Howard B. Fow, minister.

OHIO

Cincinnati—Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.): First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., phone EA 1-2619.

Columbus, Ohio—Westgate Friends Meeting, (formerly Highland Avenue) 3750 West Sullivant Ave. Turn south on Georgesville Road off Rt. 40 about 2 miles west of the city limits. Go south about one mile, turning at first road, and proceed east about one mile. Meetinghouse on north side of Sullivant Ave. Leonard Wines, Pastor. All friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship. First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, Ohio—Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Valentine Krumm, Pastor.

OREGON

Newberg, Oregon—Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:30 p.m.; Evening Worship, 7:30 a.m.; Prayer Meeting, Wednesday, 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

PENNSYLVANIA

Pittsburgh, Pennsylvania — Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tenn.—Unprogrammed Meeting for Worship at 9:30 a.m. Clerk, W. Waddy Dursler Jr., 4495 Tall Trees Drive, MU 1-2813.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 1009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 1500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington—University Friends Meeting, 3959 15th Ave., N. E. Phone Melrose 9988. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House, 2426 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 999-447.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in the Rio Piedras. Visitors call 6-0560.

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6. To be responsible for their own conduct
7. To begin to serve others in many ways.

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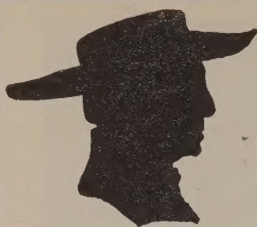
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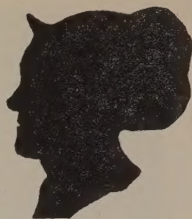
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During student days I was privileged to attend Quarterly Meeting at Winthrop Center, Maine. It was my good fortune to be entertained in the home of Joseph Briggs, relative of Charles Woodman and Moses Bailey. I remember nothing of what took place at Quarterly Meeting, but a bit of counsel in rhyme given by Joseph Briggs has remained with me across the years:

"A short discourse of half
an hour
Will reach the soul with
greater power,
Than one three times as long
or more
That tells the same thing
o'er and o'er."

Perhaps it would have been in order for some Friends ministers whom I heard in my youth to have been guests of Joseph Briggs and to have received of his rhymed counsel. It is entirely possible that some short discourses have little to commend them beyond the fact of their brevity, however.

—Levinus K. Painter

Attention, Young Men

At the Earlham College Centennial observance in 1947 Elbert Russell told the following story and later included it in a personal letter:

"When Indiana Yearly Meeting decided to establish the Friends Boarding School (which later became Earlham College) it appealed to the meetings for contributions. My Grandfather Russell was then a member of Pleasant Grove Monthly Meeting . . . in Wayne County. This was about 1836 and Grandfather was a boy of eighteen. The Quarterly Meeting apportioned its amount among the Monthly meetings and suggested six dol-

lars as a fair sum for Pleasant Grove to raise. Grandfather figured out that his share would be about thirty cents (probably about two bits and a half or thirty-one and a fourth cents.) Practically every man in the pioneer days could make shoes or boots. Grandfather made a pair and got the needed thirty cents and paid it to the committee. That was the story I had from Grandfather when I was a boy."

—Elizabeth H. Emerson

On March 26 Senator Hubert Humphrey introduced a Senate Resolution, S. Res. 96, which would register the support of the Senate for the Geneva negotiations for the discontinuance of nuclear weapons tests, and which would also show the strong support of the Senate for an adequate control and inspection system as an essential part of any test ban treaty.

The need for Friends' interest and support is obvious.

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